UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE death of James Russell Lowell occurred just too late for mention in our last number. The loss is one that all lovers of the best in literature, of patriotic sentiment, unvitiated by rant or fustian, and of high, cultured, refined manhood, will feel deeply. Mr. Lowell in his essay on Democracy speaks of Lincoln and Emerson as the two most representative Americans their country has produced. Democracy will need no defense so long as they are remembered among the world's sons of freedom. It is hardly too much to add Mr. Lowell's name to these two, not for any such splendor of service rendered the race by him, though his services have been notable and distinguished, but for the quality of high self-respecting manhood his career and his literary works bespeak throughout. As he grew in years he gained in true cosmopolitan breadth and calm of view, but never at the expense of his loyalty to the hard won principles of liberty to which he devoted his youth. We find nothing of the reactionist in him, mere tradition had as little value for him in '89 as in '49. During the latter part of his life he offended many excellent people by his political independence. He was a mugwump in politics, and not even his high renown and known personal purity of life and aim could prevent him from receiving much narrow-minded abuse for this. Republics show a sorry wisdom in the treatment they bestow on their Sumners, Greeleys and Lowells, yet these remain our great names still, to which years add new worth and lustre.

CHICAGO UNITY says, or permits some one to say, and to say it as if antagonizing the *Christian Leader*, that Dr. Cone's book "is historic, as it should be—not dogmatic or apologetic"! Exactly, it was the dominant point in the *Leader's* review, that the book is "historic, as it should be—not dogmatic or apologetic"; insisting moreover that it was exclusively that. Of course the editor of UNITY did not make that dull-witted paragraph.

The above is clipped from the *Christian Leader*, which is mistaken in the assumption that the review of Dr. Cone's book, contributed by Rev. J. C. Learned of St. Louis, was written in antagonism to any position of its own. The article was in the editorial drawer awaiting the printer before the review of the *Leader* was published. The editor of UNITY stands as willingly as proudly by this particular contributor in all that he has ever written for its columns, and hopes he may never be charged with any more "dull-witted" paragraphs than those penned by "L." But he would rather be the author of a dull-witted paragraph than an ill-natured one.

THE *Boston Budget* thinks UNITY in error when it states that Phillips Brooks "no more accepts the theological sense of miracles than does a radical Unitarian like Mr. Savage," and goes on to assert that Dr. Brooks' views "differ radically" from Mr. Savage's. The *Budget* is inclined to commend the former's use of the word "miracle" which we condemned as loose and misleading, saying that "we are living in a miracle age if one chooses to call it so." We are among those who think nothing is gained by calling it so, and that much is lost to the interests of clear thought and careful speech. We agree with what we gather to be the *Budget's* thought on this subject, that in the recent spread of psychic science the realm of the supernatural seems daily drawing nearer the natural; only we should state the proposition, in a way to show the widening realm and meaning of the natural. We have learned that the old beliefs in ghosts and witchcraft had a perfectly natural foundation, so too we shall learn, giving theosophy, spiritualism, the doctrine of miracles and kindred theories, credit for all they can teach to man, that they too belong to the realm of natural knowledge, though plus for the present much natural ignorance.

BISHOP SPALDING in the *Educational Review* for July says on the question of religious instruction in the schools that the Catholic view "rests upon the general ground that man is created for a supernatural end and that the church is the divinely appointed agency to help him attain his supreme destiny." From this point of view it is clear the Catholic is quite right in refusing to send his children to the public school, where none of the teaching is in reference to their requirements as "supernatural" beings; where the child is regarded simply as a *natural* being, and so far as the public school is concerned is to be fitted for the ends of a practical and useful life in this world. But why should the Catholic, conscientious as he is in the desire to train his child's soul aright, first of all, be so insistent on the state's duty to help him? Because he too is obliged to pay his share of the taxes? Then why shall not the man who is opposed to the teaching of German or Greek set up his protest and clamor for a school of his particular preference. Also the man who would or would not introduce Manual Training or the Kindergarten. Religion is more important than any of these? Not when by religion is meant views about religion, not even when it means but a spiritual attitude or purpose, since this is not to be attained by precept, or the observance of any particular religious rite or custom.

IN an article entitled "Travelers in Religion," lately published in our columns, the writer, Mr. Gannett, spoke of Dr. Hedge as a broad Unitarian in distinction to either the conservative or radical. This distinction is made with Mr. Gannett's usual fine discrimination, and is worth reflecting on. The broad Unitarian is neither exclusively conservative nor radical, but keeps his sympathies alive towards both the older and newer phases of his adopted faith, looks at all questions involved in its progress from the historic rather than the partisan or any immediate point of view. On the other hand the radical Unitarian may or may not be a broad one. We know those who deserve both the qualifying adjectives, but it often happens, here as elsewhere, that the radical thinker is of too aggressive and uncompromising a type to be a broad one. Radicalism in religion generally defines a method more bent on logical exactness and clearness than on breadth of view. It is analytical rather than synthetic. The true rational religionist unites charity to courage, a wide vision to an acute one, sweetness to strength. In short it is the all-round man who best fulfills the ideal here or anywhere else.

DR. TALMAGE, of Brooklyn, whose pulpit utterances at least have the merit of originality, has found a way to profit by the methods of the "higher criticism without suffering the penalties that follow its too extreme, *i. e.*, consistent use. After his usual method he resorts to a figure of speech, and contrary to his frequent practice holds to it until he has finished his point." He compares the Bible to a stream of water into which he wades out so long as he can touch bottom. When he was younger, he tells us, he was not always so wise, but would wade out "until it was over my head, and I got drowned." Yet he still lives to tell the tale and point the moral. The interpretation of this metaphor is that we should study the Scripture so long as it is "a comfort and help to the soul," but stop when it becomes "a perplexity" and "spiritual upturning." In other words, says Dr. Talmage, we should wade into the stream up to the heart, but not until it is over the head. He finds confirmation for this conclusion in the fact that no one yet has been venturesome enough to try to swim across the Atlantic, but many people find delightful bathing in the surf along the shore. So "no man should ever expect to swim across the ocean of divine truth." The argument is worth as much as those founded on analogy generally are, and we present it for what it is worth to those readers who think the labor of investigation should end when it becomes difficult. The present is the season of seashore rest and recreation, when the merits of such a line of reasoning will, if ever, be fully perceived.

WE are in receipt of some printed circulars setting forth the aims of a new religious society organized by Rev. John Trevor, Unitarian minister at Manchester, England. It bears the unique name of "The Labor Church." Mr. Trevor's idea on the relation of the liberal church to the masses of unchurched working people outside are plainly and forcibly stated in an article in the *Inquirer*, in which he arraigns the religion of reason for its practical inefficiency: "We are pioneers in nothing save Biblical criticism, and Biblical criticism is not going to save the world. . . . With all our 'advanced theology' we have little of that 'spirit of modernity' which characterizes the religious and social movements of our times. . . . We have considerable critical knowledge of Jehovah, but how little we seem to know of the God of England at the end of the nineteenth century," etc. This is only another example of the extreme candor with which Unitarians can criticise themselves when they set out, but Mr. Trevor, like many another has overdone the matter a little. The truth is, as much of the world's gain in practical righteousness as in a more enlightened theology, is due to the liberalizing work of Unitarianism. Certain Unitarians are as prone to decry mere intellectuality as certain orthodox to bemoan mere morality. There is no such thing as "mere" intellectuality or morality. Man can not divorce his brain from his heart, his thinking from his working powers. We like the idea of Mr. Trevor's Labor Church, providing it does not discriminate too much along old lines of social caste; but we suspect he will have to employ about the same methods of instruction here as with his own more favored and cultured people. He will find the first foundation stone of the temple of social salvation he means to build is mental liberty. Knowledge is not only the road to power but to happiness.

Work.

Get leave to work.
In this world 'tis the best you get at all.
Get work, get work;
Be sure 'tis better than what you work to get.
—*Mrs. Browning.*

This is not a welcome subject in vacation, perhaps, yet useful to reflect on at any time. Healthy activity is not only a resource against life's inevitable ills and trials, but the only means of gaining positive happiness. Soul weariness, a distaste for life and living, is sure to follow an idle career, except in the flippant and selfish. Work is a blessing because it proves our power of help and usefulness to the world in which we live; and happily for the moral salvation of all who live in it the world abounds in opportunities for honest work. The common need and his own instinct, the

desire to be doing something, unite to supply man with the motive of a busy, useful life.

Nature sets us the example. She is always busy, in fulfillment either of the ends of growth or decay. We need not carry the metaphor beyond its just bounds, mindful in such matters of Emerson's advice, that a figure of speech should be used like a horse and wagon overtaken on the road, to carry us on our way, not to drive in any direction that offers. We may infer then that nature abhors an idler as much as she does a vacuum. We have small sympathy with that tendency, beginning to show in our western civilization, to defend a coming leisure class. We like the growing use of the holiday, but older civilizations have proved too well what a plague-spot in society a leisure class may be. Work can be converted from a bane to a blessing only as the sentiment grows which demands that all shall work, rich and poor, great and small, learned and ignorant. There is no surer source of content than a worthy task. The present agitation of the labor question does not mean that men are growing tired of work, only that they are justly impatient with the small gains therefrom derived, true sign of the social stigma in which work has hitherto been held. Wrongs here complained of are sure to be set right, because the fundamental conviction in this direction is daily growing stronger and clearer, viz., that all work is honorable, since it is the sign of usefulness, a privilege even more than a duty. Its office is that of spiritual strength and solace, at the same time that it affords an outlet for the natural activities.

Work loses this high character and becomes menial only when pursued as an end in itself. Then it is drudgery.

The word recalls Mr. Gannett's admirable and helpful essay, "Blessed be Drudgery," in which he discovers an element of ideal grace and beauty in the small wearisome cares that crowd the lives of so large a proportion of the human family, reading the lesson of every toil-burdened heart in the light of a tender sympathy and trust. The little pamphlet has brought strength and healing to many, but we have sometimes questioned whether it was rightly named. Drudgery can never be blessed, it seems to us, nor ought to be, because it is a quality that lies less in work than in the conditions surrounding it, less in the worker's task than in his spirit. The drudgery that Mr. Gannett would lift upon the higher plane of needed and joyful usefulness, becomes when so lifted, drudgery no more. Real drudgery can not be so lifted, and much of it remains, to the blame and shame of our slowly-advancing civilization. We may teach its victims patience, though even that is becoming difficult, but can not make them rejoice. They will submit to it, but will hesitate to call it blessed.

This, however, is somewhat hypercritical. All that we wish to say on this point is that work is drudgery or happy occupation, according to the spirit in which it is done; and that this spirit, springing from conditions outside the toiler's control, can change only with the conditions. In other words, work is blessed only for its known highest results, results seen in the growing character and happiness of the worker, and is not to be prized as an end in itself. We do not work for work's sake any more than we eat for the eating's sake. The slave and the epicure are an equal burden on the community.

Yet Mrs. Browning is right. The work itself is better than anything we work to get, the money to spend, the house to live in, the clothes to wear and wear out. But the less immediate ends, the disciplined will, trained faculties, subdued lower desires and appetites, the sense of bearing a worthy part in the general struggle, these are the things that make us increasingly prize the chance to work. The lowliness of a task detracts nothing from its merit, because it can not lessen its need,—that is the real lesson of the little tract of which we have spoken. Who can claim greatness when the goal so continually recedes before us, where all values are but relative?

Generally, too, it is to be noted, work and worker are fairly well mated. Natural selection rules in the social realm as in the physical, and closely examined is seen to be both wise and beneficent. The physician is sure the chance of another choice would not result in the first one, the lawyer thinks he would be a minister, the merchant is confident he would seek a professional career; but all this is only a part of that human restlessness which stands for human activity and progress. Circumstances, accident if we will, choose better for us than our own untrained wills can possibly do.

Add to this that high talent or extraordinary fitness for a special line of work is the exception, not the rule, that most young men and women starting in the world are about equally fitted for a dozen different pursuits.

The work itself makes us, far more than the mere choice of its kind can do. To the great ones of earth their special task and mission must fall, but to the rest of us, less mindful than we should be of the burdens as well as honors of greatness escaped, the chance to do any piece of needed, honest work in the world should be gratefully received; no less a blessing to ourselves because others share or distance us in it, because our place will be easily filled when we drop out of it; because the work itself is more important than we are. That final thought should rather be our chief incentive and inspiration. C. P. W.

Forgotten Facts of Evolution.

It is difficult to be consistent and thorough evolutionists. The fact is that the new thought itself is yet in process of growing. Like the young chicken, it has not quite freed itself from the hindrances of its shell. In other words men carry over to their new thought, the old feelings and prejudices which properly belong to an entirely different set of ideas. The earlier thought was that the world was made perfect at the start; man likewise was created perfect; his religion and institutions were ready-made. According to this idea the good and the bad were enemies; those who possessed a truth were opposed to those who were in error. The lines were strictly to be drawn between each party and its opposite. Those were the days of war, bitter partisanship and the *odium theologicum*.

It is curious to see the old emotions, the impatience, the bitterness, the jealousy and even the hate which fitted this old conception of the world, surviving in men who imagine themselves to be quite modern. They still feel towards the other party in politics or in religion, as though they belonged to a different and hostile camp. I knew for example an ingenious man who tried to be at the same time a materialist and a spiritualist. Of course he was a vigorous evolutionist. In an essay which I heard him read, he expressed an almost spiteful antagonism against the theologians, as though they alone prevented the progress of humanity. But if this man's premise was true, the theologians were themselves but a part of the general plan of evolution. They certainly could not help themselves and were no more deserving of censure and spite than so many clams or other primitive forms of life.

We observe the same unreasonable impatience among excellent and progressive men at the slowness and conservatism of their own fellows. This is not good evolution. Evolution teaches that all the buds do not come out together, but in succession; neither do they ripen all at once. Evolution teaches a large charity, hopefulness and patience.

The orange tree offers a good parable. There are blossoms, green fruit in different stages, and ripe oranges all on the same tree. Shall the ripe oranges call the green fruit by hard names—slow, stupid, unprogressive, useless—all because the first set have enjoyed superior advantages of birth and sunshine? Or, how if the very green young fruit sets itself up to be a different species of creation from the orange blossoms and finally comes to think of the flowers as enemies! The fact is, all the differences merely represent various phases or grades in growth. And so with the different schools and sects and religions.

Have any of us then a certain advantage in maturity? I suspect then that we should show this superiority by the breadth of our charity and our quick insight into the condition of other forms of life. The highest grade in development will have passed through and remembered the aspect of other stages and levels of growth. It will not boast over the others or look down on them, much less feel resentment towards them; precisely as the grown man will not despise his own childhood or behave spitefully to children.

Yes, some one says, but suppose others are suspicious towards us, suppose some hold back and will neither grow themselves nor let their neighbors grow? This too is a mark of the green fruit, which at a certain stage seems doubtless to remain green and sour. At the worst it is disease,—not surely then to be hated but deplored and pitied. But it is all a process of the growing Nature; it is all so much material which shall sooner or later go to the making of more life. It is only in the lower and immature state that any one can entertain hate, resentment or impatience. For if we are evolutionists, we are not dualists, watching an old world conflict between opposing powers of good and evil; but we are citizens of a universe. The ruling power is with us and, as Paul says, "If God be for us, who can be against us?"

One thing more. According to the old thought of man and the world, it was simply perversity, if men did not see the higher truths. By the new and truer thought, it is a question of the grade of growth and ripeness of nature, whether they can see these truths. The truths which men can assimilate correspond to the moral level upon which they live. Here is the profound connection between morals and religion. If a man lives the life of a political spoilsman, how can you expect him yet to receive the higher ideas of religion? Such a man will always want "signs and wonders," or he will not believe in his religion. The old law holds, if a man would know the doctrine, he must do the will of God. C. F. D.

We should say that *love of loving* is a more thorough form of the love principle than "loving the Lord thy God." The authority of a personal sovereign does not add to the sanctity of unselfish love, nor to the validity of morals, but removes them from their basis in the nature of mind to the platform of individual claims.—*Samuel Johnson.*

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—*Martineau.*

Men and Things.

Prof. Rachel Lloyd, the only woman on the faculty of the Nebraska University, is recuperating at Hillside and attending the Institute.

Gladstone is comparatively a poor man, and the occasional literary work he does for magazines and periodicals is not the result of any desire to add to his established fame as a writer. He is said to take a matter-of-fact view of such work, reckoning them simply as valuable help to the liquidation of his heavy household expenses. For every article he writes he receives $1,000.

England is having its own trouble with pauper immigration to such an extent that the authorities are becoming seriously alarmed. Upwards of nine hundred a week are coming to the port of London alone, and ninety per cent of this number are destitute. A movement has been started to have a law introduced into Parliament similar to that now enforced in the United States.

The dangers of unrestricted immigration are beginning to manifest themselves in Brazil, which, since it became a republic, has by its own efforts in this direction secured a new population of 7,078,750 souls. An area of 76,727,500 acres has been granted to the new-comers, and the republic seems to have entered on a period of general inflation, to which some of the leading journals are calling attention warningly. The reaction seems already to have set in, and signs of panic begin to be seen in commercial circles.

"As the Floyd Ireson season seems to be upon us," remarks the Boston *Transcript*, "it may be as well to remark that at the time of his memorable experience of tar and feathers he was not an old man, that he survived his treatment many years, and died within the memory of people now living in Marblehead, who would object to being called aged. They recollect him as a meek little man with soft blue eyes, who lived by himself, and who was so moved by kindness that he cried. A lonely, heart-broken, aged man, he went to his grave as to a shelter from a world that had cruelly ill-treated him."

We hope the promised improvement, in favor of the becoming and the moral, of the uncovered police wagon for a covered one, will be speedily realized. We never see the curious crowd collected to witness the capture of some poor wretch caught thieving or fighting, followed by his public ride through the streets to jail, guarded by two policemen, without shame for ourselves. Honor and propriety both demand the exercise of more thoughtfulness and delicacy of feeling in the administration of public justice. Much has already been greatly improved, but there is room for vast improvement still.

The friends of Mrs. Jessie Benton Fremont have purchased a beautiful home for her old age in Los Angeles, Cal. Contributions were received from various sources, East and West, but the enterprise was managed by some women of California. An unmarried daughter of Mrs. Fremont's will live with her. There are two sons, one a lieutenant in Third Infantry, doing outpost duty, the other in the naval service. It is fitting Mrs. Fremont should end her days in that section of the country, the early discovery and development of which her husband's name is so honorably connected with.

The following correspondence is very touching, and pays a noble tribute to each of the great men engaged in it. Gladstone lately wrote to Mrs. Spurgeon as follows:

"In my own home, darkened at the present time, I read with sad interest the accounts of Mr. Spurgeon's illness. I can not help conveying to you an earnest assurance of my sympathy and of my cordial admiration, not only for his splendid powers, but still more for his devoted and unfailing character. I humbly commend you and him in all contingencies to the infinite stores of divine love and mercy."

Mrs. Spurgeon replied with a note of thanks, a postscript of which was traced by Mr. Spurgeon as follows:

"Yours is a word of love, such as those only write who have been into the King's country and seen much of His face. My heart's love to you."

Dr. Samuel Smiles, who is over seventy-eight years of age, but is still at work on new books, recently wrote to the *Pall Mall:* "I am just writing a book which I hope will be published before long—the life of Gasmin, a French poet, who died twenty years ago. He was a barber, and lived in the south of France. Very few of his poems are known even to the French, for he always wrote in Gascon; and so the few of his works that are known in France have previously been translated into French. Longfellow translated one of his most charming and pathetic pieces years ago. You know it, perhaps—"The Blind Girl of Castel-cuille." But even in the village where he lived and worked and died, I could scarcely find a trace of him, or even of any one who knew he wrote. All they knew about him was that he was a barber." Dr. Smiles began life as a physician, then he became a journalist. He has had much to do with railways, having been secretary of two or three large companies.

Contributed and Selected.

Alice Williams Brotherton.

Mark 1 : 16-21.

Yonder's a boat, with nets and fishermen,
Anxiously gazing on the darkening wave,
Hoping a porpoise may drive in a shoal
Of mackerel ere the dawn. Their nets are piled
Full in the stern, which almost lifts the prow
Out of the wave; and one stands high in front
Casting his glance far forward. Who can look
Upon these men, and not in thought fly back
To Galilee and Tiberias, and the days
When Jesus came in beauty from the hills;
And with his soul-dissolving eloquence
Spake to the multitude, and called from nets
And boats, the watchers by that tossing sea,
And made them fishers of men? Or by the beach
Wandered, and in the music of the wave,
That symphonied his sweet and earnest speech,
Propounded sacred truth, in simple words
That even childhood's heart may understand,
Or who can wonder that in scene like this,
The words he uttered caught a grander glow,
A more majestic, solemn, holy light,
From the great element by which he preached?

J. B.

The Unitarian Ministry.

Knowing something about the doubts and discouragements which may beset the mind of liberal ministers, I feel that possibly a word from a two years' experience outside the ministry, spent in wandering over the face of the earth and in watching and observing men and writers from the standpoint of the unobserved, unnoticed and unknown, may be worth speaking. Not only does all my experience, life with and amongst different classes and conditions of men in various parts of this country and of others, convince me that there is a field *waiting* and an opportunity calling for Unitarianism, for rational religion and preaching in *every* city, town and hamlet the civilized world over; but to me also it grows more and more plain that we need no class of men more desperately to-day than Unitarian; (I mean straight-out honest, liberal and rational) ministers. No class of men therefore have before them a vaster and grander field and opportunity, or a clearer calling and nobler and more important duty. There is a work to be done they alone are doing, in the United States at least. There is a hunger and thirst in every community they alone amongst men can satisfy and quench. There is a need everywhere for the liberal and rational Sunday service as for nothing else. If our ministers do need stimulating and spurring, the thought which is a fact, might be worth turning over, that there actually are men and women the whole world over to-day, being—in every real sense—*lost*, lost morally and spiritually, lost to peace and true joy, lost to nobler living, lost to every heaven there is, and lost into all sorts of misery, sorrow, doubt, restlessness, sin and anguish, all for want—simply—of Unitarian preaching. I *know* such, am meeting men everywhere into whose lives the Unitarian thought would come as a veritable gospel unto salvation. There is *power* in the words we own; there is salvation and light and joy in them. They are words of life. And yet I have found large sections of this country, in which a Unitarian word had never been heard, never been read, where the existence of rational religious views and organizations was as unknown as in darkest Africa.

There are communities perishing, famishing, at low-ebb of life, full of growing uncleanness and misery, for want of a Unitarian preacher—none else can help—a Unitarian preacher in pulpit, press or elsewhere. There are entire nations on the downward road for want of a few Unitarian churches.

It has always seemed to me as if Unitarians, Unitarian ministers, Unitarian churches and organizations are personally and officially responsible for a great deal of the evil and misery in the world, because they *could* do away with far more of it than they do, they could be a far greater power for good than they are. They not only miss their opportunity but they very plainly miss their duty. They hold the keys to the kingdom of heaven, that to whomsoever they open it is opened and to whomsoever they shut, it does mostly remain shut. And they certainly do not over exert themselves in opening the door. They certainly do not go out into the highways and byways wishing for men and women to enter the kingdom. They wait till they come, and are not particularly anxious to open then.

I wonder if there existed, since the world was made, a body of men with so much needed truth, with such wealth of good, less anxious or eager to share their blessing and possession with others.

O, that Unitarians might be seized with a burning desire to make the world better, to establish truth, righteousness and love in it! What blessing it would be both for the world and for Unitarians and Unitarianism—because they *can* do it if they only *will*.

I meant this word as an offset to the discouragement, and it will be such I think, to the discouragement and doubt I was thinking of—doubt of the use, of the need, of the wisdom, of preaching and building up churches. It is a hard task in our day, where many rocks are to be avoided and criticism is wide-awake (and should be so); but it is work it pays to sacrifice to, to toil at, to bury one's self and one's life and soul in. The workers are but too few, ten are needed and there is room for a hundred or a thousand, where there is one. We need them. And to those who do their work conscientiously, honestly, who endeavor to uphold the moral verities and religious beauties and sweetnesses in thoughts and language we children of the age can appreciate and thoroughly assent to, the world will owe a heavy debt of gratitude. They truly are the delight of the world. But since they are shaping the future, let them be careful also, be honest and sincere and give us truth and truth only; there surely is enough in *that* to comfort, guide and inspire.

H. Tambs Lyche.

Letter from Bay View.

There is no better place to sow seeds of truth, to insure a wide scattering, than at an assembly resort where from two to four thousand people from all parts of the country come and go during the months of July and August. And such a place is Bay View, the Michigan Chautauqua, and one of the five resorts on the shore of Little Traverse Bay, if we may call Petoskey and Harbor Springs resorts.

This is the sixth year of the assembly, and the fifth year of the summer school; and the growth of each has been phenomenal.

As much of the best talent from college, church and lecture is brought into the three-weeks programme which makes every day a feast, and which closes August 12, it follows that an intellectual and religious broadening must result. And this is true. Although the resort is decidedly orthodox it is largely inter-denominational and many agreeable surprises await the liberal Christian, and there is a goodly sprinkling of such among the permanent summer residents here. The natural beauties and advantages are so great, the climate perfect, the moral tone high, the opportunities of the summer school excellent and constantly improving, and the assembly programme such a succession of rich and varied treats it will be readily seen that it is a desirable place for a two-months sojourn. If the religious teaching is orthodox the spirit of toleration is broad. I recall one day on the programme of the last assembly when the following denominations were represented: Methodist, Presbyterian, Congregationalist, Unitarian and Universalist. A series of Bible lectures also occurred during this assembly which it was a pleasure and profit to hear. I remember hearing a Universalist minister say to Mary A. Livermore on returning from one of these lectures: "They are teaching Universalist doctrine over there, only they don't call it by that name." Mrs. Livermore's reply struck me as quite suggestive: "*Don't* call it, talk it."

Dr. Duryea, of Omaha, was the instructor and everybody was charmed with him. I made good use of my note-book. He denounced the idea of extraneous rewards and punishments, saying: "When a child has done the thing which is wrong he has hurt himself more than you can hurt him with a slipper; when he has done the right thing he has helped himself more than a lump of sugar will help him; and this internal law of rewards and punishments is God's method, eternal and invincible. God is without vindictiveness or revenge, and the idea that he must be pacified has grown out of a book—Milton's Paradise Lost—which has had a most pernicious influence. What nonsense has been taught in the name of religion. Sin is its own punishment. Righteousness is its own reward. When one has reached the high plane of doing right for the sake of right he will be incapable of expecting any external reward. Not one word of extraneous reward was uttered by Jesus.

God never does anything for a man that a man can do for himself. Throughout all history God has been helping man to help himself. There is no true man who is not self-made and also God-made. Man forms his conceptions of God by study of himself. As man rose his idea of God rose, a being of our own make and mould and lifted as we are lifted.

No inspired writing was ever dictated writing. That idea degrades the meaning of inspiration into mere clerical work. Inspiration lights up man's mind, goes through and through his being, making him divinely alive.

When a people is in despotism it is very likely they are not ready for freedom. So religion has been a growth, a struggle upward through countless errors, the light is coming as people can fear it. God uses a half-truth till you are ready for the whole truth. If you try to get along with Providence alone you won't succeed. Changing a man's views—that is repentance.

For three hundred years there was no idea of Christ suffering in place of others. It is unreasonable for any one to think he can be saved till he loves good for good's sake and right for right's sake, by faith that works by love and by no other faith.

If you compel sacrifice in children you endanger love. Arouse a sense of justice. Teach children to think for themselves. Put them on their own moral responsibility. Don't say, "You shall do this; you shall not do that; I will reward you if you do; I will punish you if you do not." Appeal to the inner life. "All growth is from within." When you pray, don't shut your eyes and make a hypocrite of yourself. The Dr. feels that true prayer in public is almost impossible.

So much for Dr. Duryea and the seeds of broader religious thought which he sowed at Bay View at the last Assembly.

Mrs. Zerelda G. Wallace was here last week. She is a strong speaker, I was heartily glad of her presence on the occasion of Marion Harland's (Mrs. Terhune's) opening of the Woman's Council, which is just now a conspicuous feature of the Assembly programme. The topic was "Leaven," and Mrs. Terhune made the "higher criticism" a subject of somewhat caustic condemnation. Everything was one-sided. The speaker evidently had the sympathy of the majority of her audience. Would not some one say a word for honest and fearless investigation?

Mrs. Wallace was called upon. Her subject was "The Word fitly spoken." She said: "It is a weak faith that won't bear criticism." She told how she was brought up in the strictest orthodox faith, and how when scientists began to say the earth was not made in six days of twenty-four hours each, she wept bitter tears lest she should lose her faith, but her faith is stronger now than ever before. She is willing to follow truth wherever God leads her. To oppose God's truth as revealed in nature and in reason and science is unkind to God. She said she was not an evolutionist but if scientists should lead her to see the truth of evolution, her faith in God would be as strong as ever, her faith in the essential truths of the Bible as strong as ever. From whatever beginning man has made his progress to the present it was God's way and it was good. She would encourage the broadest investigation after truth and her faith in the future of humanity is boundless.

It is well for people with broad thought, consecrated motive and fearless spirit to be present at these great assemblies to speak the fitting word in its season. It is a good mission field.

Belle M. Perry.

Correspondence.

Dear Unity:—To resolve the doubts of our friend, H. D. M. as to whether William Lloyd Garrison was a *prohibitionist*, according to the present usage of that term I will make another quotation from his writings. In a communication to the *Independent* of March 3, 1870. Mr. Garrison says:

"I am an inflexible uncompromising prohibitionist. If there is any thing left worth contending for, in matters of legislation, or as a principle of society, or with reference to the common weal, surely it must be the right not merely to restrain but to suppress that traffic which produces more pauperism, more crime, more lunacy, more misery in every conceivable shape, than all other predisposing causes put together. When such suppression is not generally practicable there must be a comparatively low standard of public virtue, a great lack of moral stamina, deplorable ignorance of physiological law, and criminal disregard of the duties and responsibilities of American citizenship. The licensed sale of intoxicating liquors, no matter how guarded, for drinking purposes, not only injures and imperils the individual cousumer, but brings woe into the family circle, riot and murder into the community, and makes the state accessory to three-fourths of all the pauperism and crime within its borders. No such sale can be granted without moral culpability. It can not too often be reiterated that there are some acts which no legislative assembly, no representative body, *not the people themselves*, though in entire agreement, have a right to do or sanction; and they are those acts from which necessarily and inevitably flow more of evil than good, more of damage than recompense, more of wretchedness than solace, more of peril than security, and which lead to a violation of those physical and moral laws which are binding upon the whole human race."

The above language is sufficiently explicit. It leaves no doubt as to where Mr. Garrison stood in the matter of license and prohibition. He would make no compromise with the liquor traffic. He would restrain the sale of intoxicants by legal, as well at moral suasion.

John S. Brown.

Lawrence, Kan.

Church Door Pulpit.

Religion But Not Theology.

By B. F. Underwood.

When men say that they do not believe in religion they mean that they do not believe in the truth of the doctrine, do not believe in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as *a fact* in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" it is pertinent only if asked in regard to theories, rituals, and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge,—knowledge of *many* facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which, viewed separately, these facts fail to disclose.

Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defense, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition,—the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolutionary process so prominent as religion can not, save by very unphilosophical and superficial minds, be ignored or treated as of slight significance.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all the sciences are but portions of one science,—the science of the universe. Religious thought, emotion, and practice belong to the phenomena of human life, and must be included in the study of man. We must look to anthropology, and not to that pseudo-science called theology, for the solution of religious problems. Indeed, while theology has been loudly proclaiming its *a priori* speculations in regard to God, His nature, His purposes, and His plans, as absolute truths, so evident that they must not be questioned, so sacred that doubt of them implies moral depravity and excites divine wrath against the sacrilegious offender, anthropology has been exposing the weakness of theological assumptions, the puerility of its threats, the primitiveness of its method of thought, and showing that its "absolute truths" are but speculative fancies, which, instead of having a scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in "Dred," "in the light of a ticket which, being purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Christian, if he goes to church, pays his pew-tax, bows to the parson, and is as good as other people." And Emerson says: "Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married, when he falls sick, and when he dies,—and for the rest never interferes with him." These definitions do not aim seriously to define religion, but what the writers would probably regard as perversion of it, or religion with its essential element left out."

Shelley defines religion as "man's perception of his relation to the principle of the universe." Coleridge says that it is the "union of the subjective and objective,"—the Me and the Not-me. Schelling says it is "the union of the finite and the infinite," Schleiermacher defines it as "immediate self-consciousness of the absolute dependence of all the finite upon the infinite."

In all religious systems, we find the recognition of Power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevailing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious ongoings of nature and our relations thereto. That which is common to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which admits of neither denial nor doubt, is the recognition of mysterious power external to man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent,—these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than these questions and the basis of them all is the inexpugnable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremony, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature.

The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more complex emotions. More fundamental, therefore, than any religious theories or conceptions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother, than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions having been evolved from lower ones. The complex religious nature of the enlightened man—if evolution be true—must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men. Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race." But, if this definition is adopted, Mr. Lubbock says, "we can not longer regard religion as peculiar to man;" for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travelers. If the highest races of men have come up through stages in which the lowest on earth now are,—many of them in a state of arrested development, of fixedness,—who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guinea, or the tribe of Bechuanas, described by Moffat and Livingstone as destitute of religious beliefs and ceremonies? The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of consciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countless generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the complexity of the religious sentiment, infused into it elements derived from intellectual and moral education, so that in the enlightened mind it is not merely recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is intimately associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, its branches bending with fruit, bear to the tiny seed from which it grew.

The aversion, so common among some of the older school of free thinkers, to the expression "man's religious nature," an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation or endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not depends upon whether his conduct accords with his *higher* or his *lower* nature.

Religion as a belief and the practice of devotional rites and ceremonies, has been slowly *acquired*, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities the greatest known or conceivable, has aroused fear, wonder, awe, admiration, gratitude, and reverence. And the results of these thoughts and emotions repeated through countless generations have become established in the race as religious tendencies. We are now familiar with the definition, "Instinct is inherited habit." It is not in fact the *habit* that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands having species of animals and birds which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his cruelty to them. They have inherited no knowledge of man, but an instinct which, when he is seen, excites dread and impels them to flee. Thus, that which is learned, whether from personal teachers or by contact with nature, repeated through centuries, may produce states of mind which, by heredity, appear in the descendants in the form of predispositions. We all come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, including all those results of generations of experience which appear in us as aptitudes and intuitions.

Systems of religion are maintained, it is true, largely by organized effort, including a vast amount of scheming and craft; but, everywhere, they have the advantages of the accumulated results of ages of religious belief and devotion, organized in the race, making it easy for men to feel and think in religious matters, as in others, as their ancestors thought and felt in olden time. Here we have plainly a hint of the difficulty in opposing error and superstition not always sufficiently considered. He who assails the superstitions of his day encounters not only the living, but, in their stubborn opposition—stubborn because of this fact,—the combined ignorance and bigotry, intolerance and perversity, of millions on millions who are dead, whose bodies are dust; but the effects of whose thoughts and deeds persist, with slowly diminishing influence, as the later and more enlightened ages neutralize by their teachings and influences the inheritances from earlier, from less civilized periods. Often, acquired beliefs and inherited tendencies are in conflict; and the results are inconsistency of conduct, discontent, instability, and various intellectual and moral anomalies. A good illustration of this is seen in the life of Carlyle, as recorded by Froude. A prominent religious paper, with the usual superficiality of such journals, quotes from Carlyle: "My life here these three years has been sere and stern, almost frightful;" and ascribes the absence of joy in his whole life, by implication, if not directly, to his rejection of the religion of Jesus Christ. It fails to see that, among the causes that made this great life "sere and stern, almost frightful," most powerful was that Christian theology, the sad effect of which on Scotch character is described by Buckle, and the influence of which (chiefly by inheritance, but partly by education) affected profoundly the entire life of Carlyle. He outgrew belief in it as a system, but he could not outgrow the effects of generations of ancestral belief and the mood induced thereby. It is doubtless true that his life would have been more harmonious and happy, could he have remained in that belief. Much that was anomalous, incongruous and discordant in his disposition was due to an intellectual development involving the extinction of this faith, and the persistence of traits and tendencies which through many generations had been largely formed and fostered by it, and which in his strong nature, severed from their source of renewal and in conflict with his positive convictions, made him continually at war with himself as well as in antagonism to others. We have all outgrown, intellectually, beliefs the inherited results of which still powerfully affect us, especially when our emotional nature is strongly excited. Asked whether she believed in ghosts, Madame de Stael replied, "No; but I am afraid of them." And so it is with all men, who, having outgrown superstition, so far as their intellect is concerned, are yet more or less subject to them in times of illness, depression, or danger, when reason is impaired and the old tendencies assert themselves, much to the mortification of their possessor; when the unimpassioned light of the understanding is no longer dimmed by the revived ignorance and fear of the past. Many who reject the popular theology are so much under its influence and so little appreciative of the thought and methods of men of science that declamation, dogmatism, and indiscriminate denunciation with them

are more popular than the careful reasonings and judicial fairness of the great men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.

In this period of transition, many, outgrowing one form of superstition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced the orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionably intimate relation with the Infinite, in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of its expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvelousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the Infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character,—and, too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms, and the less reflective and enlightened the individual, and the less his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world with all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say, "There is no pestilence in a state like zeal for religion independent of morality." Elsewhere, he broadly defines religion to be "the whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals;" and Matthew Arnold defines it in the well known words, "morality touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature; and the same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate, or distorted condition. The Thugs, a religious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active, and religious observances the most intimately associated with public and private life. Writing of the Byzantine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his History of Rome, says that "the more lax any woman was, the more piously she worshiped Isis." On the other hand—it is the Christian theist, Max Müller, who says this—"the highest morality that was ever taught before the rise of Christianity, was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said that, during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once capped a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the *Widow Bedott Papers*, by Miss Miriam Berry:

"*Rev. Mr. Price:* How does Mr. Shaw feel?

"*Mrs. Shaw:* I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! oh! If that man *only* had faith, had saving faith, and if Serapheen [her daughter] was *only* a Christian, my happiness would be complete.

"*Mr. Price:* Y-e-s. I trust that you wrestle for them without ceasing, at the Throne of Grace.

Mrs. Shaw: I do, Mr. Price. I do so.

"*Mr. Price:* And do you feel that in case the Lord should see fit to disregard your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?

"*Mrs. Shaw:* I feel that I could without a murmur.

"*Mr. Price:* Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using the expression "ethics and religion" in its constitution as amended; for religion does not *necessarily* imply ethics. Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:—

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the body and blood of the Saviour by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The piety—the religion—displayed is a perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of man is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it."

When this statement is fully comprehended, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the individual and of society.

M. J. Savage in one of his lectures says: "An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of the scientific method it is proved not to be in accord with the nature of things." What is meant by the "nature of things" is evidently the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have condemned you to die," he replied, "and *nature*, then." Whatever exists is a part of Nature; and whatever occurs is in accordance with her laws, which we know only as her uniform modes of action. Nature gives poisonous fangs to the cobra as well as beauty, and power of flight to the humming-bird, brutality to the savage, as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things? The fact is, Nature is often the direst enemy of man, who uses every effort to avoid the consequences of her relentless forces. But man is himself a part of Nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not deem it a virtue to submit to the external world as it is; but they recognize it within their power to make it conform, to some extent, to their requirements; in other words, to make those parts of Nature in which is seen no moral order subserve the purposes of that higher development of Nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstitution? Is its specific purpose praiseworthy? Does it aid or hamper human progress? The mere fact that it exists is evidence only that it has been a necessity under the conditions that have prevailed; but it is no evidence that it is now needed, that it is still useful, that we should support it. It is our privilege to modify the institutions of our ancestors, and adjust them to the *present* conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of mysterious Power, upon which man depends and

of which he is but one of many products, being the real essence of religion, Humanity never can be substituted for that which always has been the object of the religious sentiment. The recognition of this Power must remain when all existing forms under which it is contemplated shall be regarded as we now regard mythologies of Greece and Rome. With advancing intelligence and culture, the object of the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape, unless religion is exempt from the process of evolution), because they say "the Unknowable" can never become an object of worship. Such persons overlook the fact that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even; but which is in fact the essence of religion and all that is permanent in worship,—the recognition of a mysterious Power to which we are related, with the emotions to which such contemplations give rise. That this Power is a personality, that it is a being possessing qualities like our own mental faculties, or that it is *super*natural, is merely a theological belief more discredited and doubted now among great thinkers perhaps than ever before in the history of human thought.

As, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is necessarily brought into great prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief and conduct. And the well-being of man is seen to demand, not expenditure of time, energy, and money in the expression of feelings toward God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiasm which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for Humanity.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Echoes of Truth. Sermons by E. M. Geldart, late minister of the Free Christian Church, Croydon, England. London: Kegan Paul, French & Co., 1886.

Had we ever met the man whose honest eyes look out from the picture prefacing this volume, we should have found in Mr. Geldart—to judge him from his book—an earnest English minister, thinking freely for himself and putting careful thought into careful words; and a man who lived as well as thought his way to his convictions, so that his "echoes" were reports of truth experienced. A habit of contrasting new with old, that shows itself along the pages, hints that he may have been an emigrant from some one of the older homesteads of faith, and yet a convert fair of mind towards beliefs no longer ties. He died a few years ago, after a short ministry; and these sermons were printed by his wife to make his service longer in the world. In her selection of them she was guided mainly by the memory of friends who held precious this discourse or that,—a searching test of sermon values. They are good, not great, sermons,—good rehearsals as it were, for better music that would have come. The rhetoric is not strained out of them; they seem too much composed, too little born,—as if the speaker were thinking of his theme as much as of his people, and of his expression almost as much as of his theme. But people, theme, expression, we take it, is the true order for best preaching; and where this is the order, words grow direct, make short cuts to the point, forget rhetoric, and sometimes reach poetry and eloquence. Yet Mr. Geldart's careful phrasing would recommend him all the more to many a cushioned audience. His subjects, treated in his earnest way, are often too big for the sermon-length, so that the deep places of his middle thought too suddenly shallow to the shore, and the reader with surprise finds himself at the end. But by the hearer this, too, is often esteemed a preacher's virtue. He is always serious, speaking as one who reverences his opportunity for speech; and fearless, with too much joy in his faith to be tired over the effects of speech; no brakeman on the train; a lover of the opening truths. The main texture of his thought on such subjects as God, Christ, the Bible, Immortality, Science, Faith, Freedom, is that which our freer Unitarian churches in this country would warmly welcome. W. C. G.

Periodicals.

THE character sketch in the August number of the *Review of Reviews* is upon the Prince of Wales, of which we gave extended notice on our editorial page last week. It is accompanied with a portrait which serves as frontispiece. Another lengthy article is on "Cromwell and the Independents," appearing in connection with the international gathering of the Congregationalists in London in July. The article is historical and biographical, illustrated with portraits of the early leaders of the movement and later representatives, also with a picture of the battle of Naseby. The World's Fair forms the subject of another paper of timely interest, and is written by Dr. Albert Shaw, editor of the American edition. The English edition offered last year a prize of $1,500 as a three years college scholarship to the English young woman under twenty-seven, who should pass the best examination in contemporary history and politics. The award was recently made and the present number gives a sketch with portrait of the successful contestants. A general summary of the magazine literature of the month completes the number. The *Review of Reviews* gains in interest and brilliancy with each issue.

THE two most important articles in the August number of the *North American Review* are "New Light on the Jewish Question," by Prof. Goldwin Smith, and "The War—Some Unpublished History," by Hon. Chas. A. Dana, assistant Secretary of War in 1863. Hon. James Russell Soley of the Navy writes on "The Value of Moral Manœuvres," Anthony Comstock writes on the subject nearest his heart under the title, "Vampire Literature." Lewis Herreshoff, the well-known steam-yacht builder of Bristol, R. I., contributes a paper on the craft to which he belongs, predicting a speed of thirty-five miles an hour for such vessels by 1900. "The Scientific Basis of Belief," is treated in a learned paper by Robert H. Thurston, of Cornell, who thinks "the spiritual is as essential to a complete human character as the intellectual, or the simply moral, or the physical part itself." Ouida writes on "The State as an Immoral Teacher," with an argument described in the title and in her usual positive and brilliant style. Gen. Raum, of the Pension department, has a paper on "Pensions and Patriotism," which is valuable reading. Another useful article is Dr. Hammond's "How to Rest." "The New Political Party," by Sylvester Pennoyer, Governor of Oregon. "Trades-Unions for Women," by Lady Dilke, complete the number, with the usual "Notes and Comments," on timely topics from excellent sources.

THE August number of the *Arena* is a woman's number, filled to the number of eight articles with discusssons from the pens of representative women in America and Europe on topics of general interest. Miss Amelia B. Edwards contributes a paper on her own home life. Her portrait also, appears. Miss Will Allen Dromgoole, of Southern fame, has a semi-historical story entitled, "Old Hickory's Ball." Mme. Blaze de Berry writes of "The Unity of Germany." Mrs. Elizabeth Cady Stanton, whose portrait is in the frontispiece, asks, "Where Shall Lasting Progress Begin?" Prof. Mary L. Dickinson discusses "Individuality in Education." Mr. and Mrs. Underwood contribute a paper on "Psychic Influences." Helen Campbell writes on her favorite theme "The Working Women of To-day." Florence Kelley Wischnewetzky, daughter of the late Pennsylvania Congressman, writes of education and crime in New York. The editor supplements this unusual number with an article on "The Era of Woman." Among the contributors of the other sex are C. Wood Davis, who writes on the railways, Minot J. Savage who replies to a recent article by Francis Bellamy, R. B. Hassell on "The Independent Party and Money at Cost." A new department of book reviews is begun in this number, in which contributions appear by the editor and outside writers.

THE *Unitarian Review* opens with an essay by Prof. J. Estlin Carpenter on the question of Jesus' claim to the Messiahship, discussing the views in Dr. Martineau's latest volume. Christopher Pearse Cranch writes on "Evolution and the Moral Ideal." Cornelia W. Cyr on "Dissent in Russia." L. Gilard on "Public Opinion in France," pointing out the difference between the condition of affairs in that country now and the time when Turgot said to Louis XVI., unfolding his scheme of general education, that it would, if carried out, create in France a public spirit, of which there was none then. "James Hinton" and "Ferdinand Gregorovius," form the subjects of the General Review, "Women in Public Life," of the department of social studies. The editor writes on Mr. Frothingham's "Recollections and Impressions," and "A Method of Salvation," the work and aims of the Salvation Army.

Notes from the Field.

Chicago.—The Chicago Branch of the Women's Western Unitarian Conference will have during the coming winter four meetings, the same as last year, except that they will occur on the first Thursday, instead of the last Thursday, of alternate months, beginning October 1, at the Third Unitarian church. Lunch will be served at 12:30 P. M. It is hoped the members will thoroughly familiarize themselves with the development of liberal religion in New England during the century preceding Theodore Parker's death.

PROGRAMME.

1891–92.

OCTOBER 1, THIRD CHURCH.

Early Free Thinkers.

1. Thomas Paine, - Flora N. Candee.
2. Thomas Jefferson, - Emma Finch.
3. Benjamin Franklin, - Mrs. Anna Lloyd Wright.

DECEMBER 3, ALL SOULS' CHURCH.

New England Liberal Theology 1750–1815.

1. The Calvinistic Controversy and its Influence on Liberal Thought. Mayhew. Kings Chapel 1787, - Mrs. Temple.
2. The Anthology Club. The Silent Brotherhood, - - - - Dr. Kellogg.
3. The Disclosure by Dr. Morse. The Open Avowal and Name, - Mrs. McKinney or Mr. Anderson.

FEBRUARY 4, THIRD CHURCH.

Channing and His Time, 1815–1840.

1. Channing's Early Religious Life, - Mrs. E. A. Delano.
2. Sparks' Ordination Sermon.
3. Growth and Results of the New Movement in Channing's Day.

APRIL 7, ALL SOULS' CHURCH.

Theodore Parker and His Time, 1840–1860.

1. Theodore Parker, - Mrs. Geo. Broomell.
2. Parker's Views Regarding Miracles, Mrs. H. A. McConnell.
3. Parker's Views Regarding Bible Interpretation, - - Mrs. C. G. Foster.

BOOKS OF REFERENCE.

Randolph's, Parton's Life of Jefferson; Domestic Life of Jefferson, by Sarah N. Randolph; Historical Magazine, April 1871; Article in the Encyclopedia Britannica, Vol. 13; Paine's Age of Reason; Sprague's Annals; J. H. Allen's Liberal Movement in Theology; Autobiography of Franklin; Life by Parton and by Sparks; Channing's Memoir of Channing; Correspondence with Lucy Aiken; Gannett's Life of Gannett; Channing and the Unitarian Movement in America, W. U. S. S. S. tract; Weiss' and Frothingham's Life of Parker; Lectures on Parker by Samuel Johnson; Memoir by J. F. Clarke; Unity S. S. Lessons, Sixth Series; The Rise of Unitarianism in New England, by W. C. Gannett.

The election of officers will take place at the first meeting Oct. 1. The following nominations have been made: President, Mrs. W. C. Dow; Vice President, Mrs. J. V. Blake; Secretary, Mrs. Horace Badger; Treasurer, Mrs. Marian Perkins.

—Rev. G. D. Latimer, of Alston, Mass., has been visiting his mother, in this city, during July and August, preaching twice at Madison, Wis. He will occupy the pulpit of All Souls' church the 23d.

San Francisco.—We are indebted to Rev. Thomas Van Ness for a copy of the *Guidon*, a monthly publication of the Onward Club, connected with the First Unitarian church. Other organizations represented in its columns are the Pilgrim Sunday-school, the Society for Christian Work, The Channing Auxiliary and the Unitarian Club. We learn that the last-mentioned society has invited Rev. Minot J. Savage, to its annual meeting in September. The Pacific Unitarian Conference will be held in Los Angeles Oct. 20-23. A Sunday-school Convention, representing five schools around San Francisco Bay will meet August 22, in Oakland. The new church here is nearly finished and is to be dedicated early in September, Mr. Savage preaching the sermon. Mr. Wendte has returned from his Eastern trip, physically rested and improved.

Boston.—At the Plymouth (Mass.) first summer session of the "School of Applied Ethics," essays were read by Professors Adler, Toy and Adams, Clark, also by Col. Carroll D. Wright and others. The style of the lectures and addresses was scholarly and scientific. The occasion was enjoyable and the adventure successful.

—Rev. A. P. Peabody will preach the next union sermon in the second church. All seats are free.

—An especial feature this summer, of even moderate sized seashore resorts, is Sunday preaching by visiting clergymen. Some denominations also hold summer "Endeavor Rustic Branches," and other religious clubs, during the week days.

—Rev. E. E. Hale has published a "Life of Christopher Columbus," appropriately issuing it from the City of the UNITY, to anticipate the great coming event of Chicago.

Fitchburg, Mass.—Rev. Walter F. Greenman, formerly of Winona, Minn., will be installed as minister here on Wednesday evening, September 2, at 7:30. The parish extends a cordial invitation to friends from other places to attend the services, and entertainment will be furnished for the night. Those who can accept this invitation should send their names to Miss Adelaide McIntire, chairman of the entertainment committee, not later than August 29th. The following ministers are expected to take part in the services: George S. Shaw, Charles T. Billings, Edward A. Horton, Samuel M. Crothers, Augustus M. Lord, Francis B. Hornbrooke, William H. Pierson.

Andover, N. H.—Rev. James F. Morton, of Wolfeboro, has been appointed principal of Proctor Academy. He leaves the pastorate of the Unitarian society at Wolfeboro to enter upon the new duties. The former connection of Mr. Morton was with the Baptist denomination, he having graduated at Acadia College, Nova Scotia, and the Newton Theological Institute. He has had several years' experience as pastor of churches, in the work of teaching, and in other literary employments. The fall term of the Academy begins September 7.

Kendalville, Ind.—The Kendalville work is going on bravely and hopefully. "Our religious mission might be summed up as *the gospel of divine love finding expression in moral law.* The expression changes as the stream shifts, but though the hills called everlasting be removed, divine love remaineth a source of life and power changeless forever," writes a correspondent.

Sioux Falls, Dak.—Mrs. E. A. Wilkes writes: As a piece of church news I add that Rev. A. H. Grant, who has been here since July 1 is getting on excellently. The congregation are increasing in a most satisfactory manner and the general prospects never seemed better for the church.

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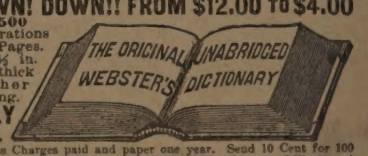

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The Home.

The Cry Undying.

I read once on the page of Grecian story
A thing well worthy of a simple song;
Although in truth, no tale of matchless glory,
Nor yet of tyranny or deeper wrong.

'Twas on the day that Greece with Persia battled;
When at Thermopylæ had died in vain
The Spartan heroes, where the arrows rattled
Upon their shields like winter's driving rain.

Outnumbered was their little fleet, yet never
Did brave Themistocles advise their flight;
But e'en when angry blows were threatened ever
Cried, "Strike, but hear me;" for he fought for right.

Such is the cry that echoes down the ages
From every noble heart that strives for man;
Poets, philosophers and warrior-sages;
The good and true since ever time began,

From out the dark'ning sky fate's bolt descending,
Is ever welcome, if the outpoured blood
Enkindle Truth's pure torch with radiance sending
Its beams to light mankind in widening flood.

O, deep inbreathing of the fire eternal,
That lifts the soul to realms of purer light;
Each word of thine lives ever fresh and vernal,
Though he who spoke it sink to darkest night.

Truth's perfect noontide draweth nigh but slowly,
Yet ever goeth earth's expanses o'er
The cry from hearts made strong by being holy
Of, "Strike, but hear me," heard forever more.

LEWIS WORTHINGTON SMITH.

Fairfield, Neb.

Winkum's Dream.

Winkum sat in the sun fast asleep. He was on a stone with his feet well under him and his big eyes shut tight.

He looked almost like a big stone himself, for Winkum was a brown old toad.

The stone was warm and the sun was warm. No one was near. So Winkum had a dream.

He thought he had hopped away into his dark corner under the stone because it was winter time. Winkum goes to sleep all winter because it's too cold to do anything else.

So he dreamed this sleepy, cold time had come. Soon there was a loud knocking on the top of his house.

"Oh, dear! what can it be?" said old Winkum.

Knock! knock! came in answer, and he heard a noise as if something was broken.

"Can it be my house roof is cracking?" said Winkum. And cold as it was, he put his head out-of-doors to see.

There sat Ned with one knee on the snow and a hammer in one hand.

"Hullo! old Winkum! where did you come from?" asked Ned, with wide open eyes.

"Out of my house. Did you knock at my door?"

"Why! was that stone your door? What a very cold house, you poor old thing!"

"Not at all," said Winkum. "I sleep there every winter and get on very well."

"You do? Well, I'll show you better fun than that. Come into my house."

So Ned carried Winkum into the warm kitchen.

"Here, mother," he called, I was cracking nuts on a stone out there and it turned out to be the door of Winkum's house. He came out to see about it."

"Why, dear me!" said mother, "is it? How glad I am to see him again. He makes me think of summer."

"May he stay in the kitchen, mother?"

"Oh, yes! Put him by the stove and give him something to eat."

So Ned looked about for a fly. Not one. For a spider. Not one. He found a worm in a nut, but Winkum only looked at it in his sleepy way, and did not eat it.

At last Ned left him alone and waited for him to wake up.

By and by Winkum hopped off behind the wood box and found—oh, my! a lovely garden with grass and flowers. Hundreds of little ants were running about, and hundreds of flies flew near his nose.

Here was a feast for Winkum. And feast he did, in a garden behind the wood box, in the middle of winter.

"Hey, there! what are you doing in my garden?" called a big giant, as he strode over the grass. "You shall die!"

The giant raised his club and gave Winkum a blow that made him hop higher than ever he hopped before.

Then down he came—where?

Why, right on his own warm stone, in Ned's garden, on the same summer morning on which he went to sleep.

And there was Ned with a little stick in one hand and a big fly in the other. He had only tapped Winkum on the head to wake him to eat his fly.

"Here, old Winkum, were you dreaming?" asked Ned.

And while Winkum snapped up his fly he felt very glad it was summer, and he was in his own garden.

He was glad too that when winter really came he could creep under his stone and go to sleep as all toads should. JUNIATA STAFFORD.

The Truly Generous Soul.

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string, and a crooked pin, and a great deal of good advice to the three-year-old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child to its grandmother while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to attend the door while she was away. But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent. Reader, what are you giving?—*Anon.*

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FROM THE FRENCH.—Youth thinks never seriously of the present. The future is its entirety. Who shall define that mysterious faith the child has in the good that is ever to come?

FROM THE SPANISH.—Masculine youth are the inspiration of the passing hour; girls are the inspiration of the past and coming hour.

FROM THE ITALIAN.—Heaven turns its face from earth when youth are corrupt.

FROM THE SWEDISH.—We shall lapse into anarchy if we can not rely upon our future men and women—the boys and girls of to-day.

FROM THE DANISH.—Heaven protect the boys—the girls will win protection by their smiles.—*Young Life.*

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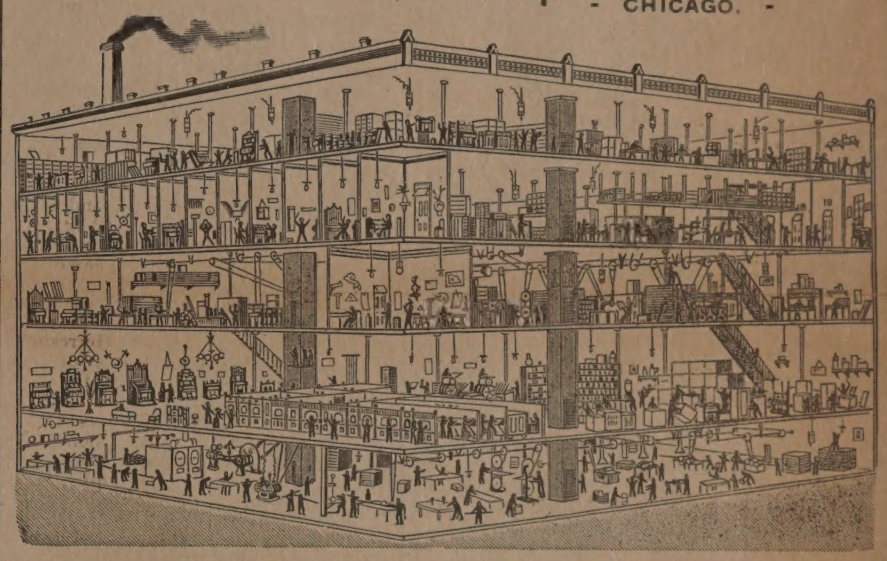

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